

Presentation of the *Dossier*

The Holy Scriptures have their secrets and their teachings. And it reveals its wisdom to those and those who are willing to walk and meditate for their vastness, knowing that they tread upon many historical strata, preserved through many artifactual memories, oral traditions, and scriptures.

The biblical interpretation is the different doors through which one can enter into a biblical text. Some interpretations may be divergent, after all, “every point of view is the view of a point,” teaches folk wisdom. The important thing is to get closer to the historical context that generated the text and with that to understand the reason that produced it. This will result in updating the message to the reality of the community that reads it.

The biblical novel is a literary genre par excellence for this exercise of the interaction between the community that produced the text and the community that reads and updates it. With its own colors, the biblical novel is a popular artifice that grows in importance in the period after the Babylonian exile (c. 538–145 B.C.E.). It assumes the role of prophecy in defending the rights of the people in Israel, holds hope and points the way forward. In a society that increasingly centralizes power and religion, the biblical novel becomes the breathing room of the popular clamor. In fact, at the first contact with the biblical novel, the social drama of the characters and central characters of the plot in their daily struggle for survival is startling. It is, therefore, that it will be, as a priority, the door of sociological reading that in the present study will enter the biblical text.

We followed how far we were able for an index to follow the order of “canonical” cataloging of the works surveyed. To open this *dossier*, the article *Biblical Novels* presents an overview perspective insofar as it can be an introduction to specific approaches. The author, José Ademar Kaefer, takes into account the cultural and historical context in which they arose. In this way, he makes a historical approach and offers in the text the conditions for an understanding of the purpose that originated the biblical novels and the reason why they are current to illuminate our time.

Then, with the article *The fraternity as a form of government: Joseph’s novel and the literary seams of Genesis 37–50*, João Batista Ribeiro Santos and Fernando

Ripoli investigate the form of government seeking to achieve the Egyptian economic ideology, its ideology. By the monumentality of the novel, one appreciates only two literary layers that provide meaning and material for the theme. It follows the literary aspect, the approach of the economy in both Egyptian and Israeli perspective and, finally, a brief “Israeli look” from the situation of life in the Persian colony of Yəhûd.

The text by Elizangela A. Soares, *The Moabitess and the metaphor of the “other”: Ruth as a cultural model of solidarity*, analyzes the book of Ruth, which appeared in the post-exilic period of Israel, and deals, among other things, with the place of migrant and foreign women in society. The Judahite exiles, who returned from captivity, were marked by the refusal of foreign values and built a nationalist and exclusivist vision. For them there is no place for the stranger and the stranger in Israel. In fact, the author “propõe uma leitura de Rute como metáfora do outro e modelo cultural de solidariedade na relação com o estrangeiro”.

Altierrez Sebastião dos Santos, who, in presenting the book of Jonah, with the research entitled *The book of Jonah: a God who embraces all people*, calls attention to a theology that denies other cultures. Jonas’s text plays, with irony and good humor, with the fragility of this conception, which depends on the diminution of the other and the other to promote itself. This questioning brought by Jonas’s novel is illuminating for us to think about our reality, in which the culture of religious violence, intolerance and fundamentalism against who is, thinks and believes differently. The God of the message of the book of Jonah is a God who embraces all cultures and all people.

The Book of Job is the subject of the text by Jovanir Lage, *The poor in the book of Job: from theology of retribution to the economy of retribution*. The author presents this biblical novel as a narrative that proposes a reflection beyond Israel and its people. According to the author, the book of Job is a text that has an important message for the present day, because it questions established doctrines, highlighting the theme of justice, suffering and religion. In this sense, the reading of the book of Job must be inspiring for a theology that intends to go beyond the established logic and principles. Lage points out that Job’s book questions that theology that states that poverty, disease, and pain are God’s retribution for noncompliance with the daily sacrifices established by law. The Job visited by the author here rediscovers himself in the relationship with a God who defends and rescues the poor.

The novel by Esther, presented by Vanderlei Dorneles, also deals with justice. The book of Esther develops its narrative in the ancient kingdom of Persia, in century V a.C., and is marked by social and religious conflicts

in which stand out two queens and two officials of the royalty. The author analyzes the work in the article *Crisis and social atonement: collective violence and alterity in the book of Esther*, from the context in which it was believed that, faced with a great picture of social conflict, the situation could be solved by the death of supposed culprits. It is the theory of the scapegoat, which is still practiced today as a possible solution to social problems.

The seventh and last article of the *dossier* is authored by Sue'Hellen Monteiro de Matos, *From seduction to death: an analysis of the Judith Jewish novel from a gender perspective*. In researching Judith's novel, the author brings to light a story of "violence, war, beauty, seduction and death", but above all a story of courage, heroism and intelligence of the main character. The author presents this book focusing on power relations. After analyzing the historical, editorial and literary aspects, the author highlights one of the most direct messages of the book of Judith: "What is the place of women in society?" The book of Judith, elaborated with fine theology, brings this direct questioning and incisive to rethink the place of woman and man in the world of the present time.

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This issue of the journal *Caminhando* also offers readers, in the section "Literary Analysis", the article *The tale "Nenhum, nenhum", from Guimarães Rosa, and the fairy tale*, in which Clarissa Catarina Barletta Marchelli "seeks to understand how the Rosian tale dialogues with the tradition of wonderful literature, updating the principle of the ritual of passage in the fairy stories." Through a sequence of meaning, Antonio Carlos Soares Santos talks about existentialist poetry with existentialist spirituality, but also perhaps located in the so-called cynical philosophy, in *Beauty and conflict: the existential spirituality in the poetry of Florbela Espanca in dialogue with the book of Ecclesiastes*. In the third article of the section, Willibaldo Ruppenthal Neto presents in *2 Maccabees and the Greek, Jewish and Christian canons*, in an article format, the result of his Master's dissertation in History, defended at UFPR; the author

analyzes the historical relevance of the book. And Anderson Yan, with the article *The legacy of modern critical studies in Jeremiah*, “argues that criticism on Jeremiah did not have its origins in modernity, although it indeed triggered this enterprise raising awareness of the long complex process of composition of this prophetic book”.

In the section “Articles”, Breno Martins Campos and Aretha Beatriz Brito da Rocha, with the article *Approaches and estrangements between fundamentalism and premillennialism: for a typology of Protestantism that includes John Gresham Machen*, propose “a further contribution to the inexhaustible task of typologizing Protestantism;” and Helmut Renders, with the article *Exhibiting world’s challenges to the church: the vanguard visual language of the magazine Cruz de Malta of 1962*, “describes and analyzes the changes of the religious visual language of the magazine Cruz de Malta in the year 1962 that appear alongside with a new motto of the magazine, ‘Youth in struggle for a better world’”.

In the section “Presentation of Research Results”, Edson de Faria Francisco, with *Tetragrammaton, theonyms and nomina sacra: the names of God in the Bible. Brief introduction and description*, presents one of his important works recently published.

Finally, we offer two reviews, the first by Helmut Renders and then by Graham Gerald McGeoch.

We renew the great pleasure of presenting the journal *Caminhando*, in a new edition, keeping the same pretensions: to say the not yet said, that is relevant in behalf of life, not only academic, but that colloquial sapience too. Therefore, we invite you to productive leisure and reading pleasure!

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Editor